

Pam  
Africa

50

# HISTORICAL SKETCH

OF THE

## MISSIONS IN AFRICA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY

REV. R. H. NASSAU, M.D.

PUBLISHED BY THE  
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH,

No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.



HISTORICAL SKETCH  
OF THE  
MISSIONS IN AFRICA,

UNDER THE CARE OF THE

BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH.

BY


REV. R. H. NASSAU, M.D.

---

PUBLISHED BY THE  
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH,

No. 1334 CHESTNUT STREET, PHILADELPHIA.

1881.



Digitized by the Internet Archive  
in 2018 with funding from  
Columbia University Libraries



- |   |   |                                       |
|---|---|---------------------------------------|
| 1. Church Missionary Society.               | 13. Norwegian Missions.                     | 22. Primitive Methodists, England.    |
| 2. United Methodist Free Churches, England. | 14. American Board.                         | 23. Basle Missionary Society.         |
| 3. London Missionary Society.               | 14A. Gordon Mission.                        | 24. German Baptist Missions.          |
| 4. Universities Mission.                    | 15. Paris Missionary Society.               | 25. American Protestant Episcopal.    |
| 5. Free Church of Scotland.                 | 16. United Presbyterian Church of Scotland. | 26. American Methodist Episcopal.     |
| 6. Established Church of Scotland.          | 17. United Brethren Moravian Mission.       | 27. American Presbyterian.            |
| 7. Dutch Reformed Church of South Africa.   | 18. Rhonish Missionary Society (Bar-men).   | 28. Mr. McKenzie's Mission.           |
| 8. Church Canton de Vaud.                   | 18A. Finnish Mission.                       | 29. London Jewish Missionary Society. |
| 9. Berlin Mission.                          | 19. Baptist Missionary Society.             | 30. Mr. and Mrs. G. Pease's Mission.  |
| 10. Hermannsberg Mission.                   | 20. Livingstone Inland Mission (London).    | 31. Miss Whately's Mission.           |
| 11. Wesleyan Missionary Society.            | 21. American Presbyterian Board.            | 32. American United Presbyterian.     |
| 12. Society Propagation of the Gospel.      |   | 33. S. Chrischona Pilgrim Mission.    |
|   |   | 34. Swedish Missions.                 |





# MISSIONS IN AFRICA.

## OUTLINE.

### I.—LIBERIA MISSION.

1. Location.
2. Early History.
3. Missions and Missionaries.
4. The Aborigines and the Colonists.
5. Losses by Sickness.
6. Animosity to Whites.
7. Self-support.
8. Public Schools.
9. The Government of Liberia.
10. Pressing Necessity.
11. Present Status of the Mission.

### II.—GABOON AND CORISCO MISSION.

1. Geography.
2. Physical Aspects of the Country.
3. The People.
4. Government.
5. Distinctive Features.
  - (1) Absence of Roads.
  - (2) No Currency.
  - (3) Unwritten Language.
  - (4) Religious Worship.
6. Hopeful Characteristics.
  - (1) Receptivity.
  - (2) Hospitality.
  - (3) Affectionateness.
  - (4) Docility.
7. Unfavorable Points.
  - (1) Anarchy.
  - (2) Indolence.
  - (3) Slavery.
  - (4) Intemperance.
  - (5) Polygamy.

### 8. Historical Sketch of the Stations.

- (1) Baraka. (2) Alongo. (3) Bolondo. (4) Kängwe.
9. Success of Schools and Churches.
  - (1) Corisco. (2) Benita. (3) Gaboon. (4) Batanga. (5) Ogove.
10. Encouragement.
  - (1) Change of Customs.
  - (2) Education.
  - (3) Interest in Civilization.
  - (4) Opened Doors.
  - (5) Freedom in Woman's Work.
  - (6) Licentiates.
  - (7) Self-support.
  - (8) Respect for Law.
  - (9) The World's Interest in the Development of Africa.

### 11. Present Force.

### III.—REMARKS ON HEALTH IN AFRICA.

1. Reckless Statements.
2. Admitted Insalubrity of certain Parts.
3. Deaths of Sailors, Traders, etc.
4. Missionary Lives.
5. Favorable Localities.
6. Causes other than Climate.
7. Isolation and Mental Depression.
8. Present Improved Condition.
9. Medical Education.

## I. LIBERIA MISSION.

### 1. LOCATION.

THE mission supported by our Presbyterian Board, under care of the Presbytery of Western Africa, lies in the republic of Liberia, whose limits are  $7^{\circ} 25' N.$  lat. down to  $4^{\circ} 44' N.$  lat., including a little over five hundred miles of seacoast, with an average width interior of fifty miles. This interior extension may be increased, the territory of native princes which has been ceded to the republic not having very definite eastern limits.

### 2. EARLY HISTORY.

The first settlement on that coast was by eighty-nine free blacks, on January 7, 1821, who sailed from New York in 1820. In April, 1822, a colony of manumitted slaves from the United

States was planted by the American Colonization Society, which for twenty-five years retained the supervision of them, under Governors Ashmun, Pinney and others, until the erection of the republic, with its capital at Monrovia, on August 24, 1847. Various missionary boards, representing all the evangelical Christian churches, followed with their agents their members who had thus gone as colonists, whose numbers, up to the present, amount to 15,380. To them are to be added recaptives from slave-ships, landed in Liberia, 5720, making a foreign population of over 21,000. These, with the aborigines, compose a total population estimated at about 600,000.

### 3. MISSIONS AND MISSIONARIES.

The first mission work in Liberia was done by Lot Cary, a slave who, having bought his freedom, was sent by Baptist aid in 1821, and who labored until his death, in 1828. In answer to an appeal by Governor Ashmun in 1825, there came Swiss missionaries from Basle, who finally were transferred to Sierra Leone.

The American Board of Commissioners for Foreign Missions in 1834 sent Rev. J. L. Wilson, who located at Cape Palmas. Thither followed him Rev. Messrs. White, William Walker, Griswold and Alexander Wilson and their wives. At first there was success; but after some reverses, embarrassments of the Board, and collisions with the neighboring American-negro colony from Maryland, it was, seven years later, removed to Gaboon.

Our Presbyterian mission was commenced in February, 1833, at Monrovia, by Rev. J. B. Pinney, the more special object being work among the aborigines, and only incidentally for the colonists. Stations were extended to the Kroo coast, near Cape Palmas. Messrs. Laird, Cloud, Finley, Canfield, Alward and Sawyer lived very short lives in the difficult climate. The Board then, in 1842, tried the experiment of sending only colored ministers, of whom Rev. Messrs. Eden, Priest and Wilson offered themselves; and Settra Kroo, Sinou ("Greenville") and Monrovia were occupied. The place made vacant by Mr. Eden's death was in 1847 occupied by Rev. H. W. Ellis, a freed slave from Alabama. The Presbytery of Western Africa was constituted in 1848, and attached to the Synod of Philadelphia; but it was found that American negroes were not exempt from fever, and, by their slave origin, lacked skill for the conduct of affairs. Other white men were again sent out, notable among them Rev. D. A. Wilson, who did effective educational work at the Alexander High School, established at Monrovia in 1849. Mr. B. V. R. James, a colored man, also carried on a very successful school, his integrity and ability making him distinguishedly useful.



After many discouragements, there came a year of blessing in 1857. Rev. Messrs. Amos and Miller, colored men, were sent in 1859 from the Ashmun Institute (now Lincoln University); and Rev. E. W. Blyden, a graduate of Alexander High School, being added to the force, two new stations were opened. Mr. Amos died in 1864, and Mr. Miller in 1865. Rev. Edward Boeklen of Germany, sent to take charge of the High School in 1866, died in 1868. A son of the veteran of that field, Rev. James Priest of Sinou, a young man of promise, sent out a few years ago as a teacher, has recently died.

#### 4. ABORIGINES AND THE COLONISTS.

Harmony did not exist between the aborigines and the colonists. The latter, instead of feeling that the country was their home and affiliating with the natives as brethren, kept up class distinctions, looked on the natives with contempt, and treated them as servants, and often as slaves. This engendered ill will and quarrels that led to frequent assaults by the native tribes, in which English and American men-of-war have had sometimes to interfere for the protection of the colonists.

#### 5. LOSSES BY SICKNESS.

The climate was exceptionally trying on white missionaries, and almost none the less so on the colonist negroes, whose birth and hereditary constitution in America gave them an unexpected susceptibility to fever.

#### 6. ANIMOSITY TO WHITES.

Liberia's entire political power is in the hands of the colonists. No white man may hold office. The appointment of white missionaries by our boards to superintend the financial affairs of the several missions was looked upon with suspicion by the colonists, and bred animosity from the Liberians toward the white missionaries. This feeling did not exist toward colored ministers from this country, and they seem therefore proper ones to be sent to that part of Africa.

#### 7. SELF-SUPPORT.

The unwillingness of the aborigines to pay for the gospel, and the poverty of the colonists at first preventing them from doing so, the various mission boards assumed, at the inception of their work, the entire expense. As gradually the duty of self-support was urged, and aid was withdrawn, the colonists have not responded even to the extent of their ability, and some schools have been given up and several stations abandoned. This was the more necessitated because, while receiving aid from the boards, the recip-

ients wished unrestricted control of the disposition of funds, and resented the supervision by white treasurers—in the absence of which supervision, money had been unwisely and wastefully expended.

#### 8. PUBLIC SCHOOLS.

There are no common schools in the Liberian republic under government care. Almost all the schools are supported by foreign missionary funds. There is a college at Monrovia, supported by American non-missionary aid, under the talented presidency of Rev. E. W. Blyden, LL.D., but its status is that only of an academy. The teachers of the foreign missionary schools thus far have supplied all the education that the demands of the country called for, and there are not enough educated lads wishing a collegiate course to start the college classes. The few who have wished this higher education have obtained it by being sent to America for that purpose.

#### 9. THE GOVERNMENT OF LIBERIA.

The government suffers for the lack of honest and intelligent officers to carry it on. Much charity may be allowed Liberia in this experiment. Very few of the colonists "had any experience in national affairs or political life. The many had been reared in servitude and in a state of dependence;" and the new arrivals of manumitted slaves, sent from time to time, brought, with rare exceptions, only poverty and ignorance. This is part of the burden the government carries to-day. Many of the colonists, instead of all being "missionaries" to the heathen, became degraded themselves, by adopting all the vices and even the superstitions of heathenism. Drunkenness is prevalent. The admirable capabilities, agricultural and commercial, of the country are being developed almost solely by foreign capital and energy.

#### 10. PRESSING NECESSITY.

Our Liberian mission needs well-educated American negroes, of virtue and integrity, to infuse new life among their fellow colonists, to do justice to the aboriginal coast population, and to push the work back into the interior, among the tribes over whom Mohammedan influence is spreading from the northeast.

#### 11. PRESENT STATUS (1881).

##### (1) Churches.

Monrovia—Rev. A. M. Deputie.

Marshall—Rev. Z. R. Kennedy.

Sinou—Rev. James Priest.

And several other vacant churches.

*(2) Schools.*

Clay Ashland—Mr. A. King.

Vey station—Mrs. E. A. Diggs.

Sinou—Mrs. J. R. Priest.

Farmington river—Mrs. S. E. Waters.

Samsonville—Mrs. M. Jones.

## II. GABOON AND CORISCO MISSION.

A mission was established on Coriseo Island by our Presbyterian Board in 1850, and was successfully extended northward. Eight years previously, in 1842, a mission had also been located in the estuary of Gaboon, under the care of the American Board of Commissioners for Foreign Missions, which, after many reverses, was finally, in 1870, formally transferred to the Presbyterian Board of Foreign Missions, and incorporated into the Coriseo Mission, whose official name was then changed to "The Gaboon and Coriseo Mission."

### 1. GEOGRAPHY.

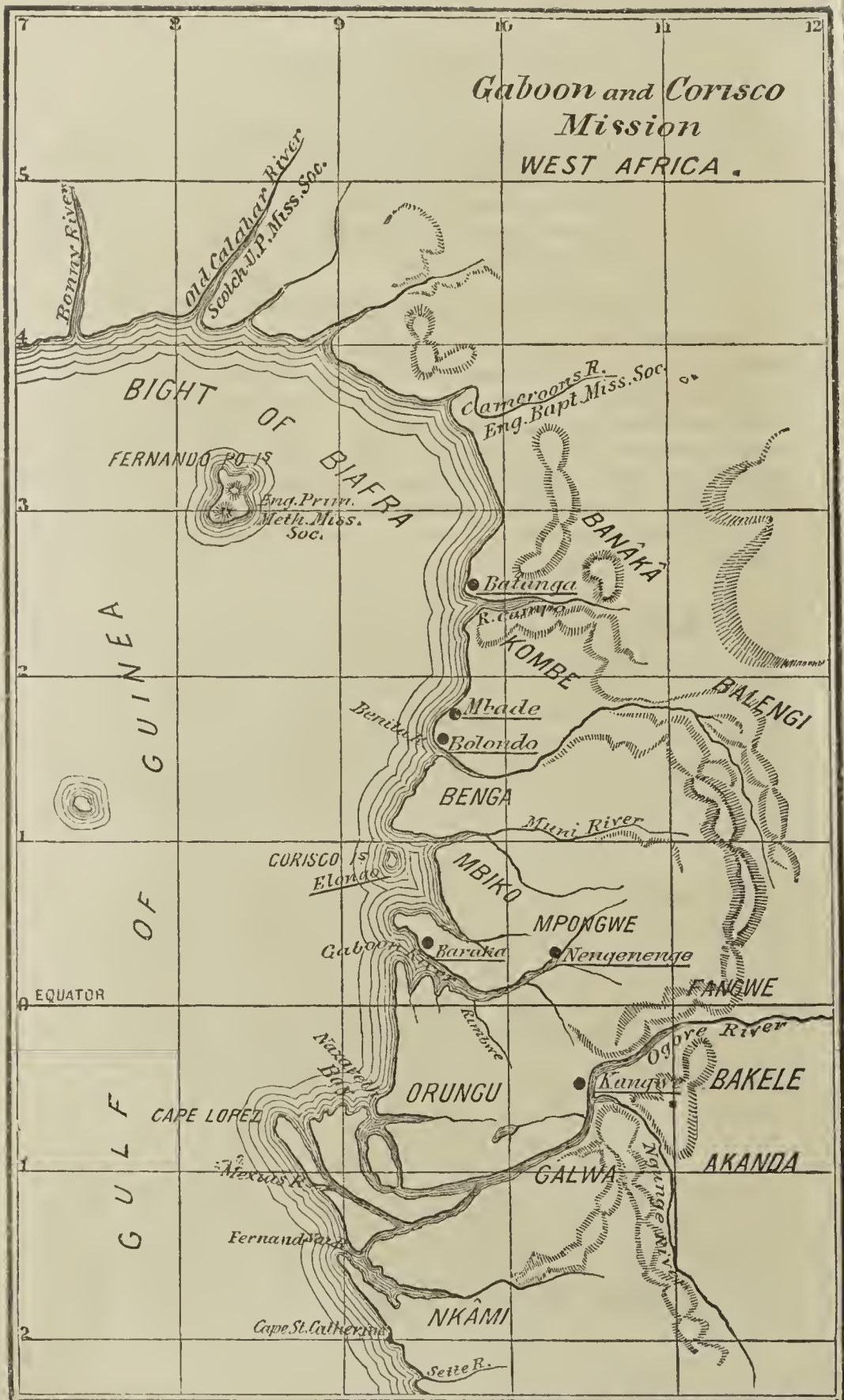
The field of operations of this mission lies on the western coast of Africa, in its equatorial portion, in the Bight of Benin of the Gulf of Guinea, between the fourth degree of north latitude and the mouth of the Kongo-Livingstone river, in the sixth degree of south latitude, including, in the six hundred miles between these extreme points, the Bay of Coriseo, of Gaboon (an estuary or sea-inlet, usually known as Gaboon "river") and Nazareth bay (the recipient of the Ogove river).

### 2. PHYSICAL ASPECTS.

The coast line is low, rising towards and below the equator. The navigation of the shore is dangerous, with reefs and isolated rocks; and the mouths of the numerous rivers are obstructed by sand bars. Close to the hard, smooth, yellowish sand beach is a dense growth of bushes, flowering vines, and low trees, above which tower distinctively the gracefully-fronded heads of the cocoa, oil, bamboo, and other palms. This narrow strip of jungle follows the shore-line. Just back from it is a sandy prairie, that, in many parts, is swampy, bearing a coarse grass, growing in tufts, which, in its tender stages, is fed on by herds of oxen, antelopes, and other wild animals. Back of this, at an average distance of a mile from the sea, the land slowly rises, with a stiff, yellow clay, that bears a heavy forest growth of timber, extending inland two hundred or three hundred miles. This forest is roamed by herds of elephants, oxen, pigs, antelopes, gazelles, monkeys, chimpanzees, gorillas, and other animals; and the numerous rivers swarm with hippopotami.



# Gaboon and Corisco Mission WEST AFRICA.



These rivers, the Benita, Muni, Gaboon, Ogove, and Kongo, drain the country, and are fed by very many small affluents. A chain of mountains, the Sierra del Crystal, runs from one extreme northern point, Batanga, where it actually juts into the sea, in a southeastern course, until it strikes the Kongo-Livingstone far inland, making the "Yellala Falls" of Capt. Tuckey.

### 3. THE PEOPLE.

The natives roam through the forests, hunting ivory and gathering ebony, dye-woods, palm-oil, and gums copal and caoutchouc. But they build their villages only on the banks of streams, for convenience of their canoes and boats, the water-courses being their only highways. Their farms of plantains (a variety of banana), cassava ("manioc," tapioca), maize, sugar-cane, etc., are made in forest clearings. The features and color are of the typical negro; but in these features there is great variety, some tribes being much more delicately fashioned than others, even to a degree of beauty; and among the tribes further from the coast the shades of color become less dark. The population is sparsely scattered over the country, the density of the forest driving human life to the rivers' banks. In the more open country of the far interior are large populous towns. The tribes are very numerous and exceedingly clannish. Each possesses its own dialect belonging to the great Bantu family of languages, which covers the entire equatorial portion of Africa between the South Atlantic and Indian oceans, and from 3° north latitude to as far south as Zulu-land.

### 4. GOVERNMENT.

The government of the region included in our mission field is nominally under the foreign powers of, respectively, Great Britain at the northern end, Spain at Corisco, France on the equator, and Portugal on the southern end. But practically these governments exercise no authority beyond the sight of their custom-houses or the presence of their gun-boats. The natives originally lived under a patriarchal form of government, no tribe being governed by any one ruler, but each village directed by a local "chief" or "headman," mistakenly called "king," whose position was due only to his being senior member of the family, and who had authority only so far as his age or force of character could command respect. The foreign governments forced on the natives, while they have not been cordially accepted, and therefore as yet exert very little authority, have broken up the little protection which that patriarchal government did give to the country. The result is largely anarchy, where individual power and daring makes private rights insecure and travelling often dangerous.



## 5. DISTINCTIVE FEATURES.

1. *There are no roads.*—The narrow forest paths are trodden single-file in hunting or in emigrating from the bank of one river to another. The beach on the coast can be traversed by horse or donkey or hammock-bearer. But almost the entire travel and trade is done in native canoes and boats dug from a single tree-trunk, and by small foreign sloops, schooners, and steam-launches. Our missionary travel has always been by small open boats, dangerously traversing by sail the ocean for distances of a hundred miles or more, and by oar the inland rivers. In 1871 was purchased for the mission a handsome, rapid-sailing sloop-rigged yacht, the *Elfe*, which was most comfortable and serviceable for two years, when, by an unwise economy in dispensing with a responsible captain, it was lost on Corisco rocks. It was replaced by the "*Hudson*," a small schooner of forty tons, which, though safe and useful, is, by her painful slowness, a discomfort, and has required constant repairs because of the unworthy materials of which she was built. As she is available only for sea-service she is of no use for advance up the rivers; and thus the interior has had to depend on boats propelled by oars and the occasional favor of the small trading steamers. Our journeys in these are a tax on their courtesy; and at best they fail to fill our want, for they run irregularly, and are too crowded with their own goods to carry our needed supplies. Our extension into the interior *via* the Ogove calls for a steamer light enough for river service and yet sufficiently large to take the place of the decaying *Hudson*, for the coast stations.

2. *There is no currency.*—All payments are made in barter of beads, knives, fish-hooks, plates, calico prints, etc., etc. With these we buy materials for building houses, pay boatmen or other employes, and buy food for ourselves and school-children. The transportation of loads of these goods by boat or on the backs of porters, as described by Stanley, Du Chaillu, and other African travellers, is a great hindrance to rapid progress.

3. *There was no written language* of the dialects in our mission field until the Mpongwe was reduced in 1843 by Rev. Messrs. J. L. Wilson and William Walker. Other dialects have since been written: the Benga, by Rev. J. L. Mackey, the Dikële, by Rev. Messrs. Best and Preston, and the Fangwe, by Rev. H. M. Adams. The structural differences between these are slight; the dissimilarity is mostly in vocabulary. They are easy of acquisition by foreigners. Scores of other dialects exist, *e. g.*, the Kombe, Mbiko, Orungu, Nkâmi, etc., for writing which no necessity will arise, the Benga, Mpongwe, and Fangwe answering all present wants.

The entire New Testament and parts of the Old, with Hymn-book, Catechism, Peep of Day, Come to Jesus, and other small books, are printed in both Benga and Mpongwe. Our pupils are required to read with fluency their own language first. Their further education, for want of other translated books, has been conducted in English, no missionary having had time to devote himself to that work until the present, Rev. William Walker, one of our founders, and the senior member of the mission, having returned to Africa after an absence of nine years, under special appointment for that express purpose.

4. *There is no worship* in the proper sense of that word. The natives have a religion, but it is a superstition called Fetishism. As a religion, it is not as near a worship of God as idolatry is, for the idolater professes to worship God through the symbol of the idol, but the African negro, though distinctly admitting the existence of a supreme being as a creator and "father," gives him no worship. Sacrifices are made of food, and occasionally of blood—sometimes human—to spirits, to which prayers are regularly, at the new moons, made by the village patriarch or his deputies, and at other times by any individual in sudden danger. But these prayers have no confession of sin, no thanks, no praise; they are only deprecatory of evil. Fetishism consists in the wearing of charms or amulets to aid in the accomplishment of any given wish, or to ward off the machinations of a possible enemy. These charms may literally be *anything*,—a shell, a bone, even a rag that has been consecrated by the fetish doctor, who professes, with his drugs and incantations, to inject into it a spirit, by whose efficiency (and not that of the drugs) the sick are to be healed, and the hunter, trader, warrior, gardener, etc., etc., made successful. Rules are also to be obeyed of abstaining from certain kinds of food, refraining from touching certain articles, avoiding certain localities, etc. These rules, the adjustment of the charms on one's body, on the houses, on the garden-plants, and the dread of malignant spiritual influences, whose power is thus to be placated, makes the religion of the native negro a bondage of fear.

#### 6. HOPEFUL CHARACTERISTICS.

Work among the natives is pleasant and hopeful because of—

1. *Their receptivity*.—In our itinerations and village preaching they are attracted by the singing of hymns, listen with curiosity, and give a prompt assent to the truth and excellence of the gospel-message, not often disputing, though on familiar acquaintance objecting to the practical application of the decalogue to their lives and customs. We are not deceived by this ready assent. It does not arise from a welcome of the Saviour, whose name and gospel is

utterly new to them, but from an absence of any formulated system of theology. Having no such system for which to fight, they accept our statements out of a race-reverence and personal respect and courtesy. But access to even this shallow soil gives us an opportunity of making those repeated efforts that prepare the way for its fertilization.

2. *Their hospitality*.—Though unjust to strangers of other tribes with whom they may happen to have no acquaintance or intercourse, they are warm in their welcome of acknowledged members of tribes or families with whom they have marriage or commercial relations. And they are particularly polite in their reception of all foreign visitors, such as traders and missionaries. When we regard the claims for recognition of the village chiefs, and formally make ourselves their guests, we are at once accorded every freedom of the town, to go where and do as we please in its huts and around its fires; food is provided, the best hut cleared for our use, and our persons, boat, goods, and crew perfectly safe. Admittedly, this hospitality and honesty is but a thin covering to a wild nature; for if we independently encamp in a forest near a village we may be robbed, and then there is no redress. But even such hospitality renders us safe; and the slight gifts expected to be made in parting are no more than should be given as fare for food and lodging in a civilized country.

3. *Their affectionateness*.—Each missionary on arrival is addressed with the title of “father” or “mother;” and the pleasant feelings that soon grow up between teacher and pupil or employes become strong and often tender. We are not called by opprobrious names, nor looked upon with suspicion or coldness.

4. *Their docility*.—They are obedient as children or servants. We are accorded large authority, much the same as native chiefs have in their villages. Indeed, that was the formal position that was voted in the council of Corisco chiefs to Mr. Mackey and his successors on his location on that island. The same is more or less true in other parts of our field, according as the missionary’s own character is personally an impressive one. On our own premises we are sometimes as father to children, teacher to pupils, master to employes, judge to transgressors, and magistrate to offenders.

## 7. UNFAVORABLE POINTS.

1. *The anarchy* already spoken of interferes with comfort at our stations. Unkind feelings, engendered by jealousy or slander or misunderstanding, lead to petty outrages, which, if submitted to, open the way to greater and more audacious acts, and yet for which no immediate redress can be obtained. How rightly to deal in such cases calls for patience, prudence, decision, and tact.



2. *Indolence* is natural to the people. Their wants, being few of food or clothing, are easily supplied from the rivers, their women's farms, and from the forest. They have no trades, and but very limited arts of rude house and boat-building, carpentering and blacksmithing. When they profess Christianity their change of heart has not at once and entirely made them diligent where there is small occasion for diligence; and the native Christian, left to himself, lives like his heathen fellows, excepting their vices. It is necessary, therefore, to teach them industries, and stimulate ambition. They are willing, unlike some tribes of southern Africa, to change their rude tools and utensils, readily accept ours, and are glad to be taught carpentering. This is a field in which lay missionaries, *e. g.* mechanics, can be especially useful. But no effort has been made in that line by a skilled mechanic. Attention ought to be given to this.

3. *Slavery* has probably existed as a domestic institution in Africa as a punishment for crime, long before it was stimulated to the seizure of weaker neighbors and tribes for the supply of a foreign market. The united influence of the many missionary societies that line the coast, and the efforts of one Christian nation after another, until Portugal a few years ago finally joined the phalanx of civilization that declares the foreign slave-trade a piracy, have broken up the trade in Guinea negroes. There is now not a single slave exported from the entire west coast of Africa. Slaves still are exported clandestinely on the east coast. But, though suppressed on the west coast, it exists unrestrained as a domestic institution, the criminal class being passed "down river" from the interior to the coast. Their presence as the labor-class makes labor to the native eye distasteful and dishonorable, giving to the native Christian a plea for and temptation to idleness.

4. *Intemperance* is a sad obstacle. The natives have their own beer, made from over-ripe plantains and bananas, and a sour wine from the sap of the oil and bamboo palms. But they learn to like the more intoxicating qualities of our imported rum, gin and whisky. These are obtained in abundance at almost all the English, Scotch, German, and other foreign trading-houses and native dram-shops that are found at the coast depots of the steamers and other vessels of commerce on the coast and up the rivers. These and kindred influences kill, by corrupting, sometimes almost the entire community of native church-members. Were it not for the use of foreign liquors in a trade otherwise legitimate and commendable, the concurrent testimony of our own and adjacent missions is that our native church membership, now reckoned only by hundreds, would have been thousands. What a record against the Protestant Christianity of Great Britain and Germany and America!

5. *Polygamy*, with its kindred vices, is a bitter root, that erects a tree whose thorny arms meet us at every path. It debases woman, disregards marriage, destroys the family, and interferes with our control of female pupils. It makes marriage difficult for Christian young men who desire to be monogamists; and, wrought into the customs of society in many unmentionable forms, follows our native members to the door of and even into the church. The debasement that it has wrought in the minds of the natives has sapped virtue and chastity. The delicacy known by those names in America is unknown among our tribes. It is a snow-flake soiled, a butterfly's wing touched. And there is a sad fact in our path that so many white men, representatives of civilization, trading on the coast, by adopting polygamy and encouraging kindred vices, while they deprive lust of none of its evils, give it a dignity that even heathenism did not claim for it.

#### 8. HISTORICAL SKETCH OF THE STATIONS.

1. *The Gaboon district* was occupied by the American Board of Commissioners for Foreign Missions at Baraka station, on "the Gaboon," an estuary or inlet of the ocean, twelve miles from its mouth, and fifteen miles north of the equator, on June 22, 1842. This was really a transfer of a mission which had been begun eight years before at Cape Palmas. Salient names in the history of Gaboon are those of Wilson, Walker, and Bushnell, these three lives and those of their wives covering the thirty-nine years from 1842 to 1881. Associated with them are the names of Griswold, White, Porter, Preston, Best, Ford, Pierce, Herrick, Adams, Jack, St. John, Reading, Marling, and a few others of short residence. Rev. Dr. and Mrs. J. L. Wilson, Rev. Benj. and Mrs. Griswold, and Rev. William Walker, were the founders.

Mr. Griswold's name is connected with a second station, Ozunga, two miles distant from Baraka, which was finally permanently abandoned; Rev. Ira M. and Mrs. Preston's name with a third station, Olëndëbënk, twenty-five miles up the estuary from Baraka, which also, because of tribal wars and other causes, was permanently abandoned; the names of Revs. E. J. Pierce, H. P. Herrick, and H. M. Adams, with Nengenenge, sixty miles up the estuary, which, after being abandoned for twenty years because of its unhealthfulness, is just now being again resumed.

In 1843 intrigues were begun which in 1844 resulted in the possession of that part of the coast by the government of France. Successes and native conversions in 1849 aroused heathen opposition and actual persecution of native Christians.

Rev. Messrs. Preston and Best prepared a grammar and part of the Gospels in the Dikële dialect. Henry A. Ford, M. D., was a



skillful physician, and wrote a monograph on African fevers, which is a standard for reference on that subject. The names of Mrs. Walker, Mrs. Preston, and Mrs. Bushnell are especially connected with the Baraka girls' school. Seanty reinforcements and frequent returns of those who were unfitted by climate or other causes for the work left Gaboon in 1870 with only one station. In April, 1871, its last members being all absent for health, that station, Baraka, was carried on by members of the adjacent Coriseo mission, with which it had just been organically united by our Presbyterian Board, the American Board of Commissioners for Foreign Missions, in view of its small success, having several times been on the point of abandoning it. Then began brighter days. Baraka has been strengthened in number of workers; its work has grown, the church and schools have increased.

The distinctive importance of Gaboon parish is geographical and financial. Baraka is the depot of steamers; there are kept our supplies; it is our post-office, and, being central, most of our mission and Presbytery meetings are held there.

2. *The Coriseo district* was occupied as a distinct mission by our Presbyterian Board in 1850. Coriseo is a beautiful island, a perfect microcosm, five miles long and three miles wide, fifty-five miles north of the equator, and fifteen to twenty miles from the mainland of Coriseo bay. The dialect is the Benga. Salient names are Rev. J. L. and Mrs. Mackey, Rev. C. and Mrs. De Heer, and Rev. Ibia J'Ikēngč, whose lives cover the thirty-one years from 1850 to 1881. Associated with them are the names of Simpson, Clemens, McQueen, Williams, Ogden, Loomis, Clark, Nassau, Paull, Reutlinger, Menaul, Gillespie, and others of shorter residence.

Messrs. Mackey and Simpson were the founders of the first Coriseo station at Evangasimba, where the former left his impress on the natives as a man of sterling integrity and uncommonly good judgment and tact. A second station, Ugobi, two miles south of Evangasimba, was soon commenced, where Rev. G. and Mrs. Georgiana (Bliss) McQueen are remembered as careful trainers and educators, their pupils being noted as excellent interpreters and English speakers. The Presbytery of Coriseo, formed about 1859, now supervises all the churches embraced in our mission-field. It is attached to the Synod of New Jersey. A third station, Elongo, three miles north of Evangasimba, was erected, where Rev. William and Mrs. Clemens were known for their labor for pupils from the mainland, whither Mr. C. made numerous and long boat-journeys.

A fourth station, Maluku, was located near Evangasimba, where lived the careful translator and conscientious pastor, Rev. T. S. Ogden. To the care of himself and Mrs. Ogden was transferred

May 7  
1860

Mrs. Mackey's flourishing girls' school, which afterwards passed successively into the hands of Mrs. Maria (Jackson) Clark and Mrs. Mary (Latta) Nassau. This school was finally transferred to Elongo, under the care of Rev. C. and Mrs. De Heer and Mrs. Reutlinger, on the occasion of the removal of Maluku (and eventually of Evangasimba) to the mainland at the Benita river. Ugobi had previously been consolidated with Elongo, the four Corisco stations being thus reduced to one. Corisco had been selected as a mission basis under two beliefs—(1) that its insular position would assure exemption from fever; (2) that missionary effort should be spent in carefully educating natives, who would then undertake the danger and exposure of carrying the gospel to the distant regions. Both of these were unrealized. The island was found to be quite as feverish as the mainland; the confinement of teaching was less healthful than the exercise of travel, even associated with exposure; and the chronic tribal quarrels made it impossible for our native agents to go any great distance from their own tribe. It was found that we could travel with advantage to our own health and with more safety from the hands of rude distant tribes than our native Christians could. It was therefore not discouragement or weakness that reduced the four Corisco stations to the present single one at Elongo.

The distinctive importance of Corisco is as a field for encouraging native self-support and self-reliance, the entire care of the district, church, school, etc., being placed in the hands of the native ordained minister, Rev. Mr. Ibia. That his efforts have not been as promptly successful as he or we could wish is due partly to many of the natives, like pampered babes, resenting the withdrawal of our white foreign aid, and therefore not responding to his efforts. Also, due to the divisive opposition of a German minister, who, dismissed by the Board, returned as an independent missionary, with schismatic operations of an insane character. Nevertheless, out of the ruin that has thus been burnt over, Mr. Ibia's energy may be able to conserve and build up what is good.

3. *The Benita district* was occupied in January, 1865, at Mbâde, at the mouth of the Benita river, 110 miles north of the equator. The dialect is the Kombe.

Salient names are Rev. George Paull, Rev. R. H. and Mrs. Nassau, Rev. S. H. and Mrs. Murphy, Miss Isabella A. Nassau, and Rev. C. and Mrs. De Heer, whose lives cover the sixteen years from 1865 to 1881. Associated with them are the names of Reutlinger, Kops, Schorsch, Menkel, and Misses Jones and Dewsnap. Rev. George Paull, the founder of Mbâde station, was a most noble character, with a rare combination of strength and amiability, of apostolic labor and deep spirituality. His zeal consumed him. He

lived in Africa but thirteen months, only three of which were spent at Benita. His work was carried on and enlarged by his immediate successors, Rev. Messrs. Nassau and Murphy. Mrs. Mary C. Nassau, with a spirit like that of George Paull, left a deep impress on the hearts of the heathen, and her hymn-book is ever on the lips of the native church. Mr. Murphy's energy called out the self-reliance of the native Christians. With his aid they broke the power of Ukuku Society, a most oppressive superstition, that held no native life of worth against its arbitrary orders, and that subjected even the lives of foreigners to frequent annoyance and actual danger. In 1869 a second station was built at Bolondo, two miles from Mbâde, in the mouth of the river. In that year also Mr. Reutlinger made an attempt to penetrate the interior by way of the Benita river, and partly overcame the opposition of the coast jealousy only to succumb to an attack of erysipelas.

Rev. J. De B. Kops, during his short stay in 1872, made a favorable impression as a thorough teacher and trainer of the advanced class of the Bolondo boys' school. After his return to America that school-station, and, indeed, much of the entire Benita work, ecclesiastical, educational, and financial, was carried on for several years by Miss I. A. Nassau, aided successively by Mr. Menkel, Miss Jones, Miss Dewsnap, and a native minister. Relief has lately come by the efficient hands of Rev. C. and Mrs. De Heer and Mrs. Reutlinger.

Mr. P. Menkel, a lay-missionary, has made himself useful as a Christian mechanic in erecting mission-houses and churches, and in the captaincy of the mission-schooner "Hudson."

The distinctive importance of Benita is the industry of its people and the missionary character of the native church. The Pauline fervor of George Paull flows on in the life of the Benita church; its members carry on five out-mission posts in their own district; have furnished from their number efficient elders for the Coriseo and Gaboon churches; volunteered the first native assistants for the advance up the Ogove, and from it came all the three present licentiates of our Presbytery.

4. *The Ogove district* was occupied in 1874, sixty miles south of the equator, at Belambila, in the Ogove river, 200 miles up its course, by Rev. R. H. Nassau. In 1876 the station was removed down river to Kângwe Hill, at a point 165 miles up the river's course (but only ninety miles direct from the sea). In 1877 Miss Nassau was transferred from Bolondo to Kângwe; and since then have been added H. M. Bacheler, M.D., and Mrs. Bacheler, Mrs. J. M. Smith, Miss Dewsnap, and Mr. and Mrs. J. H. Reading.

Its location was in consistent pursuance of what has been ever the objective point of the mission, the interior. The failure to find



a path *via* either the Gaboon, the Muni (at Corisco), or the Benita, led to the attempt of the Ogove, whose entrance had recently been forced by trading steamers. This attempt was stimulated by the very general feeling in the home churches that, retaining in their integrity the three coast stations, our duty was unfulfilled unless an immediate advance was made interiorward. It has been successful to our best expectations.

In 1876 Count Pierre Savorgnan di Brazza, an Italian gentleman, lieutenant in the French navy, accompanied by MM. Marche and Ballay, carefully explored and surveyed for two years the Ogove to its sources. Near those sources he found in 1878 other streams, flowing south and east. He has recently, on a second journey, descended one of those streams, the Alima, and found that it flows into the great Kongo-Livingstone river, near Stanley Pool, thus proving a practicable route for our advance. This advance is promptly to be made, two recent graduates of Allegheny Seminary having just been appointed by the Board for that purpose.

#### 9. SUCCESSES OF SCHOOLS AND CHURCHES.

*On Corisco* is a church, organized in October, 1856, and now consisting of seventy-five members; a boys' and girls' school, and two out-stations where native Christian Bible-readers do work as exhorters and day-school teachers.

*At Benita* is a church organized in December, 1865, and now consisting of 139 members, and the Batanga church, organized in April, 1878, and now consisting of seventy-six members, and the Evunč, of thirty-one members; two stations, Bolondo and Mbâde, and a boys' and girls' school; also six out-stations, employing ten Bible-readers.

*At Gaboon* is a church existing from 1843 as a Congregational society, but in 1871 reorganized and received by the Presbytery of Corisco, and containing fifty-five members; two stations, Baraka and Nengenenge; a large girls' school, a boys' school, and one out-station on the Rëmbwe river.

*On the Ogove* is a church organized November, 1879, now with fourteen members; one station—Kângwe—with an admirably-conducted boys' and girls' school; and two out-stations.

#### 10. ENCOURAGEMENT.

Besides the schools and churches just enumerated, great encouragement is found—1. In the constant change of customs: *e. g.*, (1) witchcraft murders are less frequent, (2) houses and dress are more civilized. 2. Education is so sought for its own sake that some natives (particularly at Kângwe) are paying for it. 3. Increase of interest in civilization by the natives through the entire

mission-field. 4. The opened door to the interior. 5. Freedom for woman's work, there being nothing in the native ideas or customs to prevent a woman doing all that her time, capability, and strength may suggest in either village itineration, teaching of girls and women, or higher education of men. 6. The rapid increase in native licentiates and candidates for the ministry, making a stride to the necessary end of our work, *i. e.*, its assumption by native brethren. 7. A disposition to self-support, as shown by the remarkable movement of the Batanga people in building school-houses and a church with very little aid from the mission. 8. A general increase of respect for law—a remarkable instance of which is a commendable attempt of the Benita people to remedy the evils of the prevalent anarchy by setting up a government modelled on a limited monarchy, which, though imperfect, showed that the gospel had made an attempt toward civilization possible, and which, though weak, is better than nothing. 9. The interest, dating from Livingstone's death, in 1873, and Stanley's revelation of the Kongo in 1877, with which the entire world, through the eye of Commerce, Science, Philanthropy, and Religion, is turned to Africa. This is particularly so in the region of the Gaboon and Corisco mission, since the Ogove is proving to be an important river. Count de Brazza, under the auspices of the International African Association, is doing for the Ogove what H. M. Stanley, under the same society, is doing for the Kongo-Livingstone. The latter, with "a generously-equipped party of some twenty Europeans and two hundred Africans, is opening a road twenty feet wide on the north side of the Kongo (or Livingstone) river, and establishing 'rest-houses,' supplied with goods, provisions and medical stores, for traders, travellers and missionaries."

#### 11. PRESENT FORCE (1881).

BENITA. *Bolondo*—Rev. Cornelius De Heer and Mrs. De Heer and Mrs. Louise Reutlinger.

*Mbâde*—Mr. Peter Menkel and Mrs. Menkel.

CORISCO. *Elongo*—Rev. Ibia J'Ikëngě.

GABOON COAST. *Baraka*—Rev. William Walker; Mrs. Albert Bushnell; Rev. G. C. Campbell and Mrs. Campbell; Miss Lydia Jones; Miss Lydia B. Walker.

GABOON RIVER. *Nengenenge*—Rev. Arthur W. Marling and Mrs. Marling; Rev. Ntâkâ Truman.

OGOVE RIVER. *Kângwe*—Rev. R. H. Nassau, M.D., and Mrs. Nassau; H. M. Bachelier, M.D., and Mrs. Bachelier; Mr. J. H. Reading and Mrs. Reading.

NEW MISSIONARIES FOR THE INTERIOR.—Rev. W. H. Robinson; Rev. W. C. Gault and wife. AT HOME.—Miss I. A. Nassau.



## III. CLIMATE AND ILL HEALTH.

In regard to the dread that is largely felt towards missions in Africa, so often called the "white man's grave," it is just to say :

1. In so large a country as Africa, what might be true of one part would not necessarily be true of another given part. Statements are made as incorrectly on the point of health as they are on the point of heat. The average of heat during the year in the Gaboon and Corisco mission is  $80^{\circ}$  of Fahrenheit, and it never reaches above  $98^{\circ}$  in the shade. With the exception of the months of February and March, the nights are comfortably cool; and June, July, and August require coverings with blankets.

2. Admittedly, there has been great loss of white life on the west coast of Africa.

3. This has been largely of sailors and others engaged in commerce, many of whom live lives whose outrageous character, moral or hygienic, gives reason other than the climate for their deaths. And the fact of those unexplained deaths has operated unjustly against the country's reputation.

4. Certain parts, *e. g.*, Sierra Leone and also the Upper Guinea coasts, admittedly have been severe on even missionary life.

5. As the equator is approached, and south of the equator, health improves. The mortality in the Gaboon and Corisco mission has, therefore, been less than at Liberia and other points north.

6. The regrettedly numerous returns from the Gaboon and Corisco mission are not all due to ill health. Unfitness for the work, incompatibility, and difficulty about the support of children, are frequent causes.

7. Mental depression, due to the exceptionally painful social and moral isolations of African missions, made a soil in the physical state in which fever-seeds, not otherwise dangerous, became fatal. Positively, some of the earlier deaths were induced by an intense homesickness. The same thing has been observed by army surgeons in America.

8. All these causes operate less now than formerly. It is known better how to take care of health. Profit is made by the experience of others. Food supplies are better. Household arrangements are more healthful. Frequent mail communications, and the fresh, earnest support and practical sympathy, especially of the woman's foreign missionary societies, have bridged over the long distance between Africa and home-love, and made less painful and less depressing the isolations which are distinctive of an African missionary's life. The present good health of the members of the Gaboon and Corisco mission, and the length of residence there of seven of its members (four of whom are women), ranging from

thirty-nine to twelve years, are proof that life there is not only possible, but even healthful.

9. When all African missionaries, not only male but female, shall be given a medical education sufficient to make them practically watchful of hygienic duty, a visit to Africa will no longer be dreaded, and the malarial diseases incident to the pioneer opening of all new countries will largely disappear.

### MISSIONARIES IN WESTERN AFRICA, 1833-1881.

\* Died. † Colored. ‡ Transferred from American Board. Figures, Term of Service in the Field.

#### LIBERIA.

*Alward, Rev. Jonathan P.,	1839-1841	*James, Mr. V. B. R.,	1849-1868
Alward, Mrs.,	1840-1841	Jones, Mrs. M.,†	1880-
*Amos, Rev. James R.,†	1859-1864	Kennedy, Rev. Z.,†	1878.
*Amos, Rev. Thomas H.,†	1859-1869	Kennedy, Mrs.,†	1878.
*Barr, Rev. Joseph,	1832.	King, Mr. A.,†	1870-
Blyden, Rev. E. W.,†	1857-61; 1873-78	King, Mrs.,†	1870-
Blyden, Mrs.,†	1873-1878	*Laird, Rev. M.,	1833-1834
*Boeklen, Rev. Edward,	1866-1868	Laird, Mrs.,	1833-1834
*Canfield, Rev. Oren K.,	1839-1842	*McDonogh, Mr. W.,†	1842-1871
Canfield, Mrs.,	1840-1842	*Melville, Mr. F. A.,†	1856-1868
*Cloud, Rev. John,	1833.	*Miller, Rev. Abraham,†	1859-1865
Coke, Miss Louisa,†	1847-1848	Parsons, Mrs. Mary E.,†	1855.
Connelly, Rev. J. M.,	1841-1849	Pinney, Rev. J. B.,	1832-35; 1839-1840
*Deputie, Rev. J. M.,†	1869-1877	Priest, Rev. James M.,†	1843-
Deputie, Mrs.,†	1869-	*Priest, Mrs.,†	1843-1880
Deputie, Rev. R. A. M.	1870-	*Priest, Mr. J. R.,†	1879-1880
Diggs, Mrs. E. A.,†	1878-1881	Priest, Mrs.,†	1879-
*Dillon, Rev. T. E.,†	1865-1879	*Sawyer, Rev. Robert W.,	1840-1843
Dillon, Mrs.,†	1865-1879	Sawyer, Mrs.,	1841-1849
*Donnell, Rev. D. L.,†	1878-1879	*Strobel, Miss C.,	1850-1866
Donnell, Mrs. (Mrs. David)†	1880-1881	Temple, Mr. James,†	1833-1834
*Eden, Rev. James,†	1843-1847	Tytler, Mr. Ephraim,	1837-1839
Ellis, Rev. H. W.,†	1846-1851	Van Tyne, Miss C.,	1841-1844
*Erskine, Rev. H. W.,†	1848-1876	Waters, Mrs. S. E.,†	1876-
*Ferguson, Mr. D. C.,†	1863-1873	White, Mr. J.,	1855.
*Finley, Mr. F. J. C.,	1834-1835	White, Mrs.,	1855.
Flournoy, P.,†	1871-1876	*Williams, Rev. E. T.,	1856-1860
*Harrison, Rev. Simon,†	1854-1872	Wilson, Rev. David A.,	1850-1858
Harrison, Mrs.,†	1854-1872	Wilson, Mrs.,	1850-1858
*Herring, Rev. Amos,†	1854-1873	*Wilson, Rev. Thomas,†	1843-1846
Herring, Mrs.,†	1854-1873	Witherspoon, Mr. M. M.,†	1862-1863

#### GABOON AND CORISCO.

Bachelor, H. M. (M.D.),	1879-	Clark, Rev. W. H.,	1861-1869
Bachelor, Mrs.,	1879-	Clark, Mrs. (Miss M. M.	
*Boughton, Miss S. J.,	1871-1873	Jackson, 1858-),	1861-1869
*†Bushnell, Rev. Albert,	1844-1879	*Clemens, Rev. William,	1853-1862
†Bushnell, Mrs.,	1852-	Clemens, Mrs.,	1853-1866
Campbell, Rev. G. C.,	1880-	De Heer, Rev. Cornelius,	1855-
Campbell, Mrs.,	1880-	*De Heer, Mrs.,	1855-1857

## 24 HISTORICAL SKETCH OF THE MISSIONS IN AFRICA.

De Heer, Mrs.,	1864-	Murphy, Rev. S. H., 1871-74; 1877-80
*Dewsnap, Miss S.,	1875-1881	Murphy, Mrs., 1871-1874
Gault, Rev. W. C.,	1881-	Nassau, Rev. R. H. (M.D.), 1861-
Gault, Mrs.,	1881-	*Nassau, Mrs. (Miss M. C.
Gillespie, Rev. S. L.,	1871-1874	Latta, 1860), 1862-1870
Gillespie, Mrs. (Miss M. B.		Nassau, Mrs., 1881-
White),	1873-1874	Nassau, Miss Isabella A., 1868-
Hendricks, Mrs. S. E.,	1873-1874	*Ogden, Rev. Thomas S., 1858-1861
Jones, Miss Lydia,	1872-	Ogden, Mrs., 1858-1861
Kaufman, Miss C.,	1855-1858	*Paull, Rev. George, 1863-1865
Kops, Rev. J. C. de B.,	1871-1873	Reading, Mr. J. H., 1875-77; 1880-
Kops, Mrs.,	1871-1873	Reading, Mrs., 1875-77; 1880-
Loomis, Rev. C. (M.D.),	1859-1861	*Reutlinger, Rev. S., 1866-1869
*Loomis, Mrs.,	1859-1861	Reutlinger, Mrs. Louise, 1866-
*Mackey Rev. James L.,	1849-1867	Robinson, Rev. W. H., 1881-
*Mackey, Mrs.,	1849-1850	Schorsch, Rev. W., 1873-1876
Mackey, Mrs. Isabel,	1851-1867	*Simpson, Rev. G. W., 1849.
*McQueen, Rev. George,	1852-1859	*Simpson, Mrs., 1849.
McQueen, Mrs.,	1854-1865	Smith, Mrs. J. M. (Miss J.
Marling, Rev. A. W.,	1880-	M. Lush, 1873-1876), 1876-1881
Marling, Mrs. (Miss J.		Taylor, G. W. (M.D.), 1873-1874
Cameron, 1879-),	1881-	Walker, Rev. W., 1879-
Menaul, Rev. John,	1868-1870	Walker, Miss Lydia B., 1877-
Menaul, Mrs.,	1868-1870	Williams, Rev. E. T., 1853-1854
Menkel, P.,	1873-	*Williams, Mrs., 1853-1855
Menkel, Mrs.,	1875-	

Compiled from lists prepared by Rev. J. C. Lowrie, D.D., secretary of the Presbyterian Board of Foreign Missions.

### BOOKS OF REFERENCE.

- The Heart of Africa. Dr. Schweinfurth.  
 Livingstone's Last Journal. \$2.50.  
 South Africa Missionary Travels. Rev. Dr. Livingstone.  
 Life's Labors in South Africa. Robert Moffat. 75 cents.  
 Through the Dark Continent. H. M. Stanley. \$10.00.  
 Zulu Land. Rev. Lewis Grout. \$1.50.  
 Expedition to the Zambesi and its Tributaries. Rev. Dr. Livingstone.  
 Western Africa. J. Leighton Wilson, D.D. \$1.25.  
 Four Years in Ashantee. Ramseyer and Kühne. \$1.75.  
 Gaboon Stories. Mrs. S. J. Preston. 80 cents.  
 George Paull of Benita. Samuel Wilson, D.D. \$1.10.  
 Story of Madagascar. John M. Mears, D.D. \$1.25.  
 Martyr Church of Madagascar. Rev. W. Ellis. \$1.50.  
 Africa from Herodotus to Livingstone. \$5.00.  
 Crowned in Palm Land. Rev. R. H. Nassau, M.D. \$1.00.

# DATE DUE

APR 8 '69			
JAN 9 '75			
GAYLORD			PRINTED IN U.S.A.

❖ HISTORICAL SKETCHES ❖

OF THE

MISSIONS

UNDER THE CARE OF THE BOARD OF FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH.

N. A. INDIANS.

MEXICO, AND PAPAL EUROPE.

SOUTH AMERICA.

AFRICA.

SYRIA.

PERSIA.

INDIA.

SIAM AND LAOS.

CHINA, AND CHINESE IN THE UNITED STATES.

JAPAN.

*Price, per set, 50 cents; Single copies of each, 10 cents.*

PUBLISHED BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH.

No. 1334 Chestnut Street,

Philadelphia, Pa.